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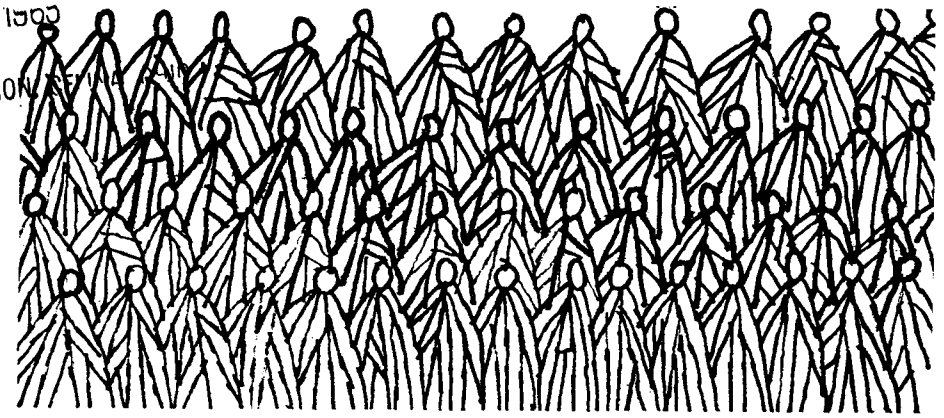

THE CHURCH AT THE CROSSROADS

THE COUNCIL— END OR BEGINNING?

Hans Küng

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CORRESPONDENCE

"Honest Segregationists"

Long Beach, Calif.

To The Editors: As I read "Southern Honor" (COMMONWEAL, January 8), the thought kept occurring to me that writer Geurink's "honest segregationist" label would fit the white *Northerner* just as easily as it does his white Southern brother.

The "honest segregationist": " . . . tries to stay away from the issue if he can. He'd rather not think about it . . . would rather think of integration as somebody else's problem . . . generally is resigned to what integration there is, but doesn't want any more . . . may have a distaste for the Negro as a human being with rights, but many have no really strong feelings either way. They just wish the Negro would go off and leave them alone . . . insists, however, that you recognize his lack of malice, his honor."

Come to think of it, that description fits especially the 2 out of 3 Californians who voted last November 4th to deny Negroes their right of free choice of housing. Presumably that ratio was the same for California Catholics who, following the lead of the Archbishop of Los Angeles, held that the question on the ballot was a mere "political issue." It was "somebody else's problem," not theirs.

CHARLES P. BOYER

Another Side

Washington, Pa.

To The Editors: "Rebellion in Steel" by Russell Gibbons (COMMONWEAL, January 22) was written by a man in Joe Molony's district, upstate New York. It gave a complete case against David McDonald and gave it very powerfully.

There is another side of the coin. McDonald has given a stable and imaginative leadership to the Union, and should be credited with it. The Kaiser settlement was a brilliant piece of work. The thirteen-week vacation plan is a fine thing. The Human Relations Committee, which Mr. Gibbons sneered at, is quite a constructive device.

McDonald has made a real contribution in attracting outside experts to the service of the union. He has had to compete with government, business, and the universities. Part of his trouble is hostility towards this expert cadre in the breasts of his fellows in the first elected echelon. The expert cadre may be threatened by the election.

Mr. Gibbons would seem to sympathize with rank and filers who want the right to strike for grievances. He is speaking against a discipline imposed by Philip Murray and a discipline which every union leader of stature supports.

(RT. REV.) CHARLES O. RICE

Judaism and Women

New York, N. Y.

To The Editors: Your readers should know that Gertrude Heinzelmann's description of Judaism's attitude to women ("The Priesthood and Women," January 15) is based on a colossal misunderstanding of the Jewish tradition. To say, as she does, that Judaism "consigned women to the harem as dumb beings without rights," is to betray a woeful ignorance of Judaism. "Harems" were unknown in Jewish life, even in the days when polygamy had not yet been legally proscribed. Women were never deemed "dumb beings"; they were considered the equal of men in value, though different functions were assigned to each sex. And several tractates of the Talmud (a "Pharisee" work) are devoted to safeguarding the personal and property rights of women long before the rest of the world thought it necessary.

Women, contrary to Miss Heinzelmann's assertions, were quite capable of initiating legal action on their own. Their exclusion from certain observances was not a prohibition but a release from duty, and then not from all religious duties, but only from positive commandments that must be observed at certain times. The Mishnah's limitations on conversation with women are not, as the author suggests, an indication of feminine inferiority but a reflection of high moral standards; and the limitation applies not to "conversation" as such but to *sihah*, frivolous and idle talk. Similarly, the separation of men and women in the synagogue is a reflection not of the value of women but of the moral context from which prayer must issue and in which it becomes most meaningful. The remark that women were "herded into the loft" is pejorative and unenlightening.

Your author ascribes to Judaism the idea that sex implies uncleanness and wickedness, and thus "blames" Judaism for Paul's notions on the subject. The facts are just the opposite: the Torah's first commandment is procreation. The blessings pronounced at a wedding ceremony affirm the positive Jewish approach to sex and marriage.

It is a pity that an enlightened Christian, writing in 1965, still feels it necessary to berate "the reactionary Jewish tradition" in order to prove her point. As an Orthodox Rabbi who accepts that tradition, and who knows it in the original rather than from the questionable sources evidently used by the author, I feel saddened by the slip-shod scholarship and factual errors that hold up to contempt all that I cherish. COMMONWEAL deserved better than this.

(RABBI) NORMAN LAMM

"Notes on Israel"

Jackson Heights, N. Y.

To the Editors: One can understand and even appreciate Daniel M. Friedenberg's joy and enthusiasm during his visit to Israel, as described in his "Notes on Israel" (December 11). But this is no reason for his erroneous statements about the Jews, nor his irrational twisting of facts. Emotion is a good thing but let us not get carried away with it, as Mr. Friedenberg apparently did. He says so himself:

"I never thought I would see Israel. And I had an archaic desire to kiss the ground when I got off the plane. It was ridiculous, irrational; . . ." Now, let's get down to the facts.

The article begins all wrong with

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the caption above the title: "To the Jew, Israel Means Redemption." It doesn't. To the Jew, *Passover* means redemption, not Israel. Passover is the Jewish Feast of Redemption. Israel, of course, plays a vital role in all that happened to the Jews—but it does not mean redemption to the Jew. It can—and probably does—mean, to many Jews: Safety, Sanctuary, Refuge. But not redemption.

Mr. Friedenberg maintains that no Jew, in our time, feels completely at home in the Diaspora. "We may say we do," he says, "but we lie, if not to others, to ourselves." This is sheer nonsense. Most Jews feel at home in the Diaspora, because where they live *is* their home. . . .

My mother is Russian, a Russian Jew. She came to New York at the age of 18. I can tell you that she feels very much at home in New York and would feel very strange and ill-at-ease in Israel. This would hold true for most of my Jewish relatives. Mr. Friedenberg has twisted an emotion into a fact. He says "Zionism may be a myth, a counter-reaction to the Aryan cult, an imperialistic contrivance—what you will—but it is real because we can feel at home here. We are among our own kind . . ." That is precisely the point, an American Jew in Israel would not be among his own kind. He would be and feel exactly like a stranger, because that is what he would be—in Israel.

Mr. Friedenberg's article is a mass of contradictions. He says, "Here in Israel one can forget Christianity, both the threat and the seduction of the majority religion. Here one doesn't hate Jesus anymore because Christ is no longer an ominous symbol . . . one can view him historically." How can you forget about something and at the same time see it historically? Jews do not hate Jesus outside of Israel (I do not know what they think of Him in Israel) but they dislike and misunderstand the Church. . . .

The first thing I would do, if I were Mr. Friedenberg, is to get to know some American Jews, better than he does. He does not understand the

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THE LIMITS OF SECRECY

When, in 1960, the Soviets caught the U.S. with its U-2 down, many Americans were thoroughly shaken. Spying was something the Russians did, not the United States. By the time of the Bay of Pigs, Americans had grown wiser; but the picture of Adlai Stevenson eloquently declaiming what turned out to be untrue was more than slightly disturbing. How many times had we read State Department denials about this or that airplane wandering over a border, and smugly contemplated what liars the Soviets were? American "innocence" was affronted.

Americans are no longer affronted, apparently no longer even mildly unsettled, by revelations of their government's secret operations overseas. Hardly an eyebrow lifted two weeks past when the Pentagon matter-of-factly revealed that U.S. pilots previously said to be flying "reconnaissance" were engaged in bombing missions in Laos. Nor did anyone appear upset when a "weather plane" shot down over East Germany was shown to be fully equipped not for meteorology but for espionage. The necessity of such operations is now taken for granted; we no longer care.

Should we? Perhaps this new sophistication is a happy change from the naiveté which once set out to do away with all secrecy. Primary elections, it was then thought, would banish the smoke-filled room from domestic politics; and "open covenants openly arrived at" would replace diplomatic intrigues with international democracy. This dream was as insubstantial as it was short-lived; and it was infused with a righteousness—see, our soul has no dark spots; our heart no secret corners where selfish interests lurk! No one will mourn the loss of this moralistic fervor.

But secrecy still rests uneasily with democracy. Americans tolerate it but infrequently and temporarily in official procedures. And while the necessity for secrecy in many diplomatic and military operations has been recognized, the possible threat such secrecy presents to a democratic system is nonetheless real. Citizens, Congressmen, and even members of the Executive branch (as the

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Cuban invasion proved) grow apathetic or cynical; only the "experts" have the facts, they conclude, we can't make any judgments. In an age when local conflicts threaten to grow into major confrontations, such surrender to the "experts" is a threat to peace. "Advisers" fade into "military supervisory personnel"; and these latter fade into "counter-insurgency forces" just as "reconnaissance flights" gradually turn into bombing missions. This series of polite fictions is maintained to save both the U.S. and the assisted nation from embarrassment; and as a result a foreign policy of considerable risk can spring full grown from the Pentagon or the C.I.A. without public scrutiny or debate.

Congressional negligence is central to the problem. Congress' right to secret information has long been a matter of debate. But, today, even the rights Congress possesses are not exercised. One four-year member of the House Subcommittee on the C.I.A. recalls that this subcommittee, charged with Congressional supervision of a crucial multi-million dollar agency operating in the most delicate of areas, met only once a year—for two hours! To remedy this situation, Congress should establish the often-proposed Joint House and Senate Committee on National Security as a high-powered body to supervise the secret activities of the armed forces and C.I.A., much as the Joint Committee on Atomic Energy does in its realm.

Beyond this, Americans ought to consider whether less secrecy might contribute to the values of the United States and the peace of the world. Is reticence a prerequisite for flexibility? Or does it mean entanglement in a web of evasions, thus hampering any critical discussion? Like anything else, secrecy has its point of diminishing returns.

DEALING WITH NASSER

The "non-aligned" nations have long played East against West in their efforts to secure military and development aid. In this President Nasser has been in the forefront. In the past six years he has secured a billion and a half dollars in American aid, mostly in the form of surplus food for his hard-pressed people, and over half as much assistance from the Soviet Union. He has incurred substantial debts with Italy and West Germany.

In recent weeks Nasser has been seeking to expand this circle. He has been negotiating with the French and the Chinese and has invited Ulbricht to visit Cairo to discuss increasing East German technical aid. This latter, however, has special political overtones; it is a warning to Bonn about its arms shipments and against establishing diplomatic relations with Israel. This is one pillar of Cairo's foreign policy, the other being Nasser's ambition to be the leader of the Arab, African and underdeveloped worlds.

All this must be borne in mind when Nasser speaks out violently against America, as he did at Port Said, December 23. It helps explain his support of the Congolese Rebels. Our recent House vote to cut off further surplus food sales to the U.A.R. may have been good tactics. Nasser did not permit the publication of two bitter anti-American editorials in reply, and an influential Cairo columnist declared that in the Arab world "democracy alone has a future."

But whatever moves Nasser makes, it is said that Communist countries will continue their aid so that when the U.A.R. attains self-sufficiency they will be repaid. The West can hardly view him as a man to count on in view of the record to date. Nevertheless it is worth considering whether America could have some reasons for continuing aid to Egypt; the Senate can still reverse or amend the recent action of the House. We have little to gain from deprivation of the Egyptian people, but much from a consistent policy of development aid without strings.

NO MIRACLES

There are two ways a President can get into trouble on economic predictions: by talking about pie in the sky and by not talking about pie in the sky. President Johnson appears well aware of these dangers. In his annual Economic Report to Congress he confidently predicted "another year of sustained and healthy economic growth," but then, to cover his betting, promised "additional fiscal action" should the economy show signs of faltering. This strategy is easy to understand, the secular counterpart of being wise as a serpent and innocent as a dove. If the President talks poor mouth, he is likely to cause the trouble he wants to avoid, so powerful is the effect of a psychological state of confidence or pessimism on the economy. But if he exudes an ungrounded confidence, then the panic which could follow a sudden and unexpected downswing might cause as many difficulties as the recession itself.

By all odds, the President's general confidence is justified. The Gross National Product continues to rise at a healthy rate. The average weekly wage in manufacturing stands at a record high. Average personal income, up from last year, has risen 17 percent in four years. Corporate profits show a comparable pattern. At the same time, price increases have remained relatively stable, averaging only 1.2 percent a year for the past three years. So far, so good; the richest country in the world continues to get richer. But the President's Council of Economic Advisers has noted a few darker statistics. By utilizing some refined government methods of calculation, which for the first time take into account family size as well as family income, the Council had determined that some fifteen million children in America live in poverty. Most depressingly, those families classified in the poverty category tend to remain in poverty from one year to the next.

Whatever good the rising economy may do most of the people, it seems unable to help those who most need help. The Negro of course is the worst victim here. The Council reports that the rate of white unemployment was the same in 1964 as it was in 1950, 4.6 percent. The Negro unem-

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ployment rate, however, increased from 8.5 to 9.8 percent. In short, during that period in our history when the Negro was making considerable gains in social and political rights, his economic position was slipping. One could hardly ask for more dramatic evidence in support of the contention that political rights without a corresponding economic stability and promise of advancement leave the Negro just about where he started.

About the only minor sign of hope, and it is minor, is that the economic expansion of the past couple of years has tended to help the less skilled and the less educated more than their more fortunate brethren. But that gain is precarious. The Council also pointed out that the effect of postwar recessions has been to cause a disproportionately high job loss for Negroes combined with an equally disproportionate job recovery rate when the economy came out of the slump. Since no one, not even the President, discounts the possibility of a slump again in the future, there is little cause for self-congratulation. Another recession, combined with the justifiably sharper Negro response to continued injustices, could create an explosive situation.

There were of course many other issues dealt with in the President's report and the accompanying report of the Council, but it is clear that the difficulty of making a genuine breakthrough on the unemployment problem is America's central economic issue. No magic solutions are offered; there just aren't any. But this much at least can be said: as long as the President continues to court the affection of the business community (and he does so in his report), to stress economy in government spending to a monotonous degree, and to play up to those worried about "waste," to that extent will he stifle the kind of imaginative, radical thinking necessary to bring about the breakthrough which is needed. The moderate solutions adopted in the past, and more or less continued by President Johnson, have not worked. The President hopes for the best. That is not likely to be enough.

CHANGES IN THE HOUSE

One basic American political tendency is to fragment and disperse power. Hence the separation of powers, states' rights, the immobilism of so many municipal governments. Hence, too, the prominence in New York State of a man like Robert Moses, who by sheer force of his personality, social contacts and reputation can cut across the petty duchies of power and make an unworkable system work.

It is also axiomatic that liberal thought, which once devoted itself busily to the dispersion of power, is now flowing the other way. Its concern is to put together enough of the pieces so that government can be responsive to complex and growing needs. One example of the reversal is the relationship between the Speaker of the House of Representatives and the Rules Committee, which stands athwart so much necessary legislation. The same type of Congressman who joined the revolt against Speaker Joe Cannon in 1910, successfully dispersing much of his power among the committee chairmen, is now inclined to think that the power should be returned to the Speaker in the name of party responsibility and legislative efficiency. The American Assembly's study *The Congress and America's Future* argues that unless the dispersionary process is arrested and reversed, Congress may cease to be a legislative body in the traditional sense.

In the light of contemporary problems, the revolt of 1910 appears as a tragic mistake. Though intended to make the House more responsive to its members' will, its effect has been the opposite. By removing the Speaker from the Rules Committee, and by stripping him of his authority to name committee chairmen, it began a process that led to oligarchical chairmen, most notably, Rules Chairman Judge Smith, who can now defy the will of the voters and the majority of House members on all but the rarest occasions. As has become clear since the death of Sam Rayburn, the Speaker has small inherent authority; Judge Smith's is enormous, and is customarily used to immobilize the House.

In 1960 Smith stopped not only the House but the Senate by refusing to send a House-passed and Senate-amended school aid bill to conference. That particular tactic is now closed to Smith. By a 21-vote majority, the House has voted to permit the Speaker, at his discretion, to send a House-passed Senate-amended bill to conference at his own discretion. It has also voted to resurrect a rule change, made briefly in 1949, to permit the Speaker to bring a bill to the floor of the House if the Rules Committee adversely reports it or fails to report in within 21 days.

The trouble with the changes is that they are minor and reversible by a simple majority of the House. They tend to enhance the force of central leadership in the House, but do not go far enough. The key step in strengthening the Speaker's hand—returning his right to name committee chairmen—is considered radical in a body deeply committed to rule by strict seniority. As even a number of liberal Congressmen will claim, the seniority principle is abstractly undesirable, but concretely makes for a smoother running House than the alternatives so far set forth. Yet it might be worth seeing how much interest could be aroused by the proposal to allow a Speaker to choose a committee chairman from the three senior men of the majority. This would demand a break by the central leadership with the present committee chairmen, in alliance with freshmen and middle-level Congressmen. It is not a fight many members would like to make. The webs of advantage woven by the present system entangle many a liberal as well as conservatives.

Most likely, if such a break comes, it will force itself in the form of a crisis severe enough to isolate the committee chairmen and rally the rank and file around a strong central leader. At the moment, however, there is neither a severe crisis nor a strong central leader. Despite the two changes, the rule of the oligarchs continues unimpaired.

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ALL THINGS CONSIDERED

PRE-SHRUNK FOREIGN AID

The advantages to President Johnson in playing the Great Conciliator are obvious. By sticking to the middle of the road he avoids many a bruising fight. But there are drawbacks too, and nowhere is this more obvious than on his foreign aid proposals.

Mr. Johnson is asking Congressional approval for a $3.38 billion foreign aid program. This is the smallest in the history of foreign aid, and at that the total requested is somewhat misleading; $1.17 billion of it is intended for military assistance and only $2.21 billion is really slated for loans and grants to the underdeveloped countries.

Mr. Johnson submitted a "pre-shrunk" foreign aid request last time around too, and his tactic worked very well, at least in the sense that Congress cut very little more out of his proposals. Presumably this fact made President Johnson happy, but it avoids the main question: was his request big enough in the first place? I would say not.

The trouble is, of course, that foreign aid is not tremendously popular, and not just because it involves giving away money. One problem, and a big one, is that we are impatient. We have been talking about the problem of the underdeveloped countries since the end of World War II, and in a nation that does not like things to drag on and on, there is considerable tendency to grow impatient with a nagging question like this one, which comes up year after year but is never settled once and for all.

Most of all, though, I think many Americans tend to underestimate the question, in spite of all the discussion there has been about it. If the countries concerned were Western industrialized nations, the problem would be much simpler. We saw that in the wake of World War II. Much of Europe was flattened, and it was hard to see rebirth coming out of the rubble. Nonetheless, the potential for revival was always there. Technological ability was part of the culture, trained personnel were readily available, and the presence in the labor force of "simple" skills like reading and writing could be taken for granted.

These are the factors that made the task of rebuilding Europe after the war comparatively simple. But no such situation prevails in the underdeveloped areas. What we find there are nations whose social and economic systems are still feudal but which are intent on taking a giant step into the modern world. In those countries citizens have become convinced of one thing: it is really not inevitable for men to live and die in hunger. It is this conviction that is revolutionizing the world; it is this conviction that makes the leaders of these nations try to accomplish in decades what Europe took centuries to do. This is a tall order, and it will not be easy.

The question of population growth comes in here. The West's technological revolution has primarily reached the underdeveloped countries in the form of improved sanitation and health facilities. The use of DDT, for example, has largely eliminated malaria from entire regions, and as a result millions are now alive who would otherwise have died. But if they are alive they have to eat, and this is the problem. Introducing DDT for mosquito control is relatively simple; transforming primitive agricultural and economic systems takes some doing.

In these circumstances, a lag is inevitable, and this is the situation today. Nor should anyone imagine that this is a problem that would be easily solved by birth control. In India, for example, family planning is an integral part of the national program, with up to $100 million earmarked for that purpose. Family planning advice and services are rendered at 2,720 clinics in rural areas and 715 in urban areas; in addition there are 6,520 contraceptive distribution centers in rural areas and 715 in urban areas. Nonetheless, the combination of a poor harvest last year and eleven million new mouths to feed annually spelled severe hunger in India this year. Only the importation of six million tons of wheat from the United States prevented total disaster.

The underdeveloped nations desperately need to expand their productive capacities. If a country's population is growing at a rate of 2% a year, this means that about 6% of its annual income must be saved and re-invested each year, not to expand but just to keep abreast of population growth. How can this be done in nations where the per capita income may well be less than $100 a year?

In this sense countries like China and India are in the same boat. Each has a rapidly expanding population; each needs to modernize its agriculture and develop industry. This means capital investment. The difference between the two is that China is trying to sweat capital investment out of the labor of a hungry peasantry; India is dedicated to development by means compatible with a free society.

Here, of course, is where foreign aid comes in. Countries like India will never make it without help from the outside, yet neither Western Europe nor the United States is doing nearly enough to help. This year the United States will spend $49 billion for arms; for the peaceful work of economic aid we plan to spend only $2 billion. It is here I would ask President Johnson to re-examine his position. I know foreign aid is not popular, but it is crucial. Compromise is all very well, but if the President will not make us face up to the great challenges that confront us, who will?

JAMES O'GARA

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THE COUNCIL—END OR BEGINNING?

HANS KÜNG

The Second Vatican Council's fourth session—and, it is said, the last—has been called for September 14, 1965. Opinions as to the value of the achievements so far, however, are very mixed not only outside the Council, but also within it. In order to come to an examination which combines critical sobriety with sympathetic understanding, there is no better question to be put than this: Why such differences in the opinions—differences which run the entire gamut from dejected pessimism to unbridled optimism? This question makes us aware of several formal criteria which are not only capable of explaining the differences among the expressed opinions concerning the Council, but also bring to light the inner tensions of the Council itself.

Varying judgments of the Council will depend on whether one looks to the theoretical conclusions or to the practical effects. The theoretician, as well as the pragmatist, can do both.

The one who is primarily interested in theoretical conclusions will welcome, for example, the establishment of a common, collegial direction of the Church by Pope and bishops as a decisive counterpoint to the First Vatican Council's one-sided definition of papal supremacy. The one who is primarily interested in practical effects will agree to this, but at the same time will want it to be borne in mind that this decree concerning collegiality has, as a matter of fact, not yet changed anything in Rome itself.

The first will point to the fact that, beyond a merely theoretical collegiality, an international episcopal council (senate) will be decided upon by the Council—a senate which is to be set over the Roman Curia in everything. The second will say that everything depends upon the manner in which this decree is implemented; whether the members of this council will be elected freely by the national or regional Bishops' Conferences, or whether—like the College of Cardinals—they will be appointed by the Pope; whether the actual authority will be great or small, etc.

The first will be happy that the Council, relating itself to the Gospel in a new way, understands the Church as a Church in the service of the poor. The second will ask—in consideration of the simpler papal liturgy at the beginning of the third session, which, however, soon again became a baroque liturgy in the old style—whether anything at all has been done until now either by the Council or by any of the bishops' conferences to live up to the resolution in practice by giving up all unevangelical pomp and ostentation in vestments, ornamentation, titles, displays of honor.

The first will call the Council's espousal of religious liberty a milestone in the history of the Church, which indicates a new phase of genuine tolerance for many Catholic countries. The second will only be satisfied by an approved conciliar declaration and actions which testify for freedom not only outside the Catholic Church, but also within, and he will therefore await the abolition of the Index, censorship and inquisitorial methods.

The first will praise the fundamental reform of the liturgy which was adopted a year ago as a commitment to a simpler, intelligible, evangelical liturgy. The second will point to the fact that in many Bishops' Conferences as well as in Rome the implementing of the reform takes place with little enthusiasm and with exceptional hesitation, casuistry and inconsistency.

In short, whoever is interested first of all in theoretical conclusions, will find sufficient grounds for a triumphant optimism, whoever is primarily concerned with practical consequences, for a disheartened pessimism.

Again, a variety of opinions will be obtained depending on whether one sees the Council from within the Catholic Church or from an ecumenical viewpoint (or from the viewpoint of the "modern world"). This is not dependent upon

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whether the observer is Catholic or non-Catholic. The Catholic, too, can assume an ecumenical viewpoint by appealing to the fact that John XXIII as well as Paul VI gave the Council an objective which was not merely Catholic, but also ecumenical. On the other hand, the non-Catholic Christian, or even the non-Christian can—in order to form an opinion of the Council—assume a Catholic viewpoint, giving as his reason that one can judge a Catholic Council justly only from within. The significance of this formal criterion is easily illustrated with reference to the constitution "On Revelation" which will be promulgated at the next session and to the constitution "On the Church" which has already been promulgated.

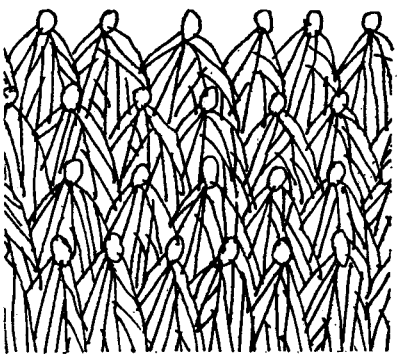
"On Revelation"

In relation to the constitution "On Revelation," the observer who evaluates it from the Catholic viewpoint will emphasize that Vatican II's understanding of Revelation is much less rationalistic than that of Vatican I and that the center of the dispute—i.e., whether everything definitive for Revelation is contained in the Holy Scriptures—has, in any case, not been decided negatively. The observer who evaluates the constitution from the ecumenical viewpoint will regard precisely this inconclusive treatment of the question of the relationship of Scripture and Tradition as the principal fault of the constitution and, at the same time, feel the lack of a better statement of the relationship between "natural revelation" and "historical revelation" as well as a treatment of the question of the "natural" knowledge of God.

The first will hail the full affirmation of the historical-critical method of exegesis (*re* literary *genres*, literal sense, etc.), which takes seriously the humanity and frailty of the written word, as a victory for modern exegesis over the reactionary tendencies which came to light in Rome even during the reign of John XXIII, tendencies which the encyclical *Divino afflante spiritu* was intended to reverse. The second will observe that the description of biblical inspiration takes not the slightest notice of the results of modern exegesis and historical research and that, consequently, in spite of secular, scientific and historical errors, no attention has been paid to "total inerrancy" of the Scriptures.

The first will commend the emphasis placed upon the importance of the Old Testament for the New, the rejection of a dogmatic prejudging of historical questions (authorship of the books of the Bible among others), and the prominence given to the significance of the oral proclamation and tradition, to the kerygmatic character of the Gospels and to form criticism. The second will say that for any well-informed theologian the expressions used in this particular chapter—like so many in this constitution—are obvious and even, to some extent, trite, and that one should not have had to exert oneself for three years in the Council in order to come up with such expressions.

The first will regard the last chapter on the Scriptures in the life of the Church as a high point in this constitution because here the unique significance of the Bible for the Church is brought to light as never before in an official Catholic document, the Bible is defined as the norm for preaching theology and the Church, and good translations of the Bible from the original texts are encouraged (where possible, together with other Christians!) as well as private Bible reading. The second will admit all this, but at the same time ask whether there is not a conspicuous contradiction between this chapter and the other on Scripture and Tradition, which, appealing to Trent, goes a long way toward placing both of these large concepts on the same *niveau*.



In relation to the constitution "On the Church," the observer who evaluates it from the Catholic viewpoint will find an image of the Church revealed which is both more balanced (not simply concentrated on "the Body of Christ") and more biblical, he will see the Church characterized as on pilgrimage rather than in triumph and, for the first time, he will ascertain a difference between the Church of Christ and the visible Roman Catholic Church. The one who evaluates the document from the ecumenical viewpoint will say, in spite of all the indisputable progress, that it is to be noted in the entire decree that the exegetes had no decisive say in it and that a quite different, convincing image of the Church could have been sketched on the basis of contemporary exegesis.

The first will see an uncommonly fruitful starting point in the understanding of the Church as the People of God from which the common priesthood of the laity could be more easily made evident through the notion of the clerical order as an order of service; he will characterize as great progress the further point that the charisms of the individual Christians are stressed and also the particular churches of the individual dioceses and nations and, at the same time, churches and ecclesiastical communities outside the Catholic Church are expressly recognized as well as the possibility of salvation for non-Christians. The second will reply to this, however, in all fairness and truth, the common priesthood of the laity is not thought through to its logical conclusion, that the charismatic structure of the Church is not understood as such, that the presentation of the sacraments is theologically inadequate and the expres-

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sion concerning the *sensus fidelium* and the infallibility of the Church are open to misunderstanding.

The first will conclude with great satisfaction that just as Peter together with the apostles was charged with the chief guidance of the Church, so also is the pope together with the bishops, that the understanding of ecclesiastical office is not power but service, that the importance of the local church was established as well as the reintroduction of the diaconate even for married men. The second will hold as thoroughly unclear exegetically, as well as historically and systematically, the concept of "apostle" (apostle= "the Twelve"?), the question of the apostolic succession of the bishops, the bishop-priest relationship as well as the concepts "sacrament," "sacramental character," etc.; he will find the difference between divine and human law not clearly thought through (the summoning of councils by the pope, the three levels of the hierarchy, the case of conflict between pope and church, etc.), and will feel the lack of any mention of the partial nature of all ecclesiastical doctrinal formulations in the statement on ecclesiastical infallibility.

The remaining chapters of the constitution on the Church could be gone through in the same way: on the vocation of all to sanctity, the religious, the eschatalogical character of the Church and especially the chapter on Mary, where the first will praise the renunciation of further mariological dogma, while the second will find fault with a mariology which continues to be unclear exegetically and historically and which for other Christians is—although moderate—still out of proportion. In short, in the other constitutions and decrees just as in both of these constitutions, the observer who evaluates the Council from within the Catholic Church will find sufficient grounds for good cheer, the one who evaluates from the ecumenical viewpoint for dejection.

The opinions of the Council will once again be quite different depending upon whether one tended at the outset toward provisional solutions or radical ones, whether he figured on dealing tactically and pragmatically with the political possibilities or was, on essentially theological grounds, concerned with objective accuracy. It is, of course, possible in this case also for an ecclesiastical politician to assume a fundamentally theological viewpoint and, vice versa, for a theologian to assume a tactical-political one.

The tactical and pragmatic thinker will not be able to praise enough the restoration of a genuine liturgy of the word and the limited introduction of the vernacular in divine service. The essentially theological thinker will reply, however, that the reform of the liturgy has not, as yet, dared to tackle that which is really crucial, namely, the reform of the canon of the Mass and the restoration of the ancient eucharistic prayer, that the linguistic hodgepodge in the Mass is a sign of inconsistency, that the retention of Latin precisely for the central and most important parts of the eucharistic celebration is certainly most incomprehensible.

The first will praise the theological as well as practical affirmation of the collegiality of pope and bishops as the main accomplishment of Vatican II. The second will say that collegiality is a characteristic of the church as such (as the community of the faithful and the people of God) and that, therefore, not only the collegiality of the pope with the bishops is to be taken seriously, but also that of the bishops with the pastors, and that of the pastors with the parishioners.

The first will emphasize the exceptionally understanding voices which were raised in the *aula* on the delicate question of birth control. The second will expect that one not only avoids negative condemnation of some aspects of this question and, for the rest, remains content with an ambiguous silence, but that a constructive answer is given, and, if necessary, previous errors are calmly admitted.

In this way finally, the practical-political thinker will also find grounds for optimism, the essentially theological thinker for pessimism.

And in order to make quite clear how very difficult it is to form an opinion of the Council, at least at the present moment, it should be taken into consideration that, among the six different viewpoints given, the widest variety of combinations is possible: that the person who is of a primarily theoretical orientation as well as the one who is of a primarily practical orientation could be either ecumenically or ecclesiastically orientated, either tactical-political or essentially theological, etc. Should one still have the courage, in the face of this, to offer an opinion as to the achievements of the Council thus far?

Unfounded or Well-Founded Hope?

It would in any case, be too complicated, and yet too simple to arrive at one's own opinion by some combination of the proferred possibilities. Too complicated because the positive and negative elements do not permit themselves to be simply added together; too simple because it presumes that an exclusive choice—of either the first or second viewpoint—were adequate to express the concrete reality. One need only consider that the exclusive choice of the first series (theoretical—ecclesiastical—provisional) leads necessarily to a totally deceptive optimism and, on the other hand, the exclusive choice of the second series (practical—ecumenical—radical) leads necessarily to abysmal pessimism. The first would come to the conclusion that the Council could not possibly have done any better, although, in reality, the deficiencies are notorious and the unfulfilled aspirations innumerable. The second would come to the conclusion that it has hardly been worthwhile to have a Council, although, in reality, the shift to the positive is manifest and the achievement so far immeasurable.

The truth, accordingly, does not lie somewhere in the middle, as though one could produce an easy synthesis by means of a conveniently harmonious this-as-well-as-that. The concern here is not for a poor synthesis of viewpoints, but for a genuine dialectic in historical dynamism. In other words: the first term in our disjunction tends toward the

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second! That means: the theoretical conclusions cry out for practical consequences; the progress within the Catholic Church bears—indirectly and often quite directly—ecumenical fruit; the provisional and tactical solutions are both the inception of and the demand for radical and fundamental solutions.

All of this, certainly, will not come about of itself. Much can be lost by indolence, cowardice and indecision on the part of the progressive majority of the Council; much can be blocked by the false policy, obstruction and sheer force of a particular group. And the difficulties which plague this Council day by day ought not to be belittled. Among them, and not the worst, by far, despite what one hears, is that there is too much talk, debate, even prattle in the Council and too few decisions.

The greatest hindrance since the beginning of the Council —and this has become clear in the last weeks of the third session to even the most naive—is the fundamental antagonism which has become evident in all things, an antagonism which is not so much between the majority of the Council and a minority, but much more between the Council and a group of the Curia which, although small in number and without any backing from the faithful, is exceptionally powerful in that it finds itself in possession not only of the most important key positions of the Curia (Roman Congregations) but also of the Council itself: this group places presidents, numerous vice-presidents and secretaries of most of the conciliar commissions as well as the all too powerful general Secretariat of the Council. How differently would many things have been by the end of the third session—how different would many things have been right from the beginning of the Council had only the commissions not been under the control of the Curia!

In the Curia rather than directly in the Council lies the chief reason that numerous words and deeds of the Council have appeared to many to be ambiguous compromises rather than clear decisions, and the reason that numerous words have been followed by no deeds. Is the entire Council, then, an empty hope? In an objective realism which combines critical sobriety with sympathetic understanding, it is possible to say with caution: despite all of the great difficulties and serious limitations, an ever more thoroughly grounded hope! Why? A few points may suffice to show that the Council, despite all opposition, is on the right track (we shall return to this point!)—provided that it is neither decisively hindered nor blocked on its way:

1. *No doors were closed.* One ought not to take this for granted. The schemata of the preparatory commission were full of condemnations even if formulated without the earlier usual anathema. The Council, however, has declined to settle any important questions in a decisively negative way. What a difference from the Catholic Church of earlier centuries, even from the Catholic Church of the first half of this century (one remembers the encyclical *Humani generis*, 1950)! Significantly, the Council has abstained from all positive, as well as negative definitions and formulations of dogma. Unlike Vatican I, the Second Council of the Vatican is persuaded that the appeal to an ecclesiastical infallibility is not sufficient to answer the complex theoretical as well as practical questions of the contemporary Church and mankind. In the background is the conviction that many earlier definitions could be more hindrance than help for the present-day Church in the encounter with other Christian churches and with the modern world. The increasingly apparent post-conciliar defensive position of certain curial circles over against episcopal collegiality—namely, that in regard to collegiality and other subjects there is no concern for final definitions—dare not tempt the progressive majority of the Council to insist upon definitions. The truth will prevail just as well without definitions.

2. *Innumerable doors were opened.* One need merely imagine himself once again in the period just before the first session of the Council: what courage was required of the few who dared to raise certain questions for discussion, how many kept quiet at that time for the sake of either fear or resignation, how many were of the opinion that nothing at all could come of this conciliar enterprise. . . . We have already become spoiled! There is not a single question (birth control and celibacy not excluded) which cannot be discussed in the Catholic Church today. Principles such as *Ecclesia semper reformanda*, which many Catholics considered arch-Protestant in 1960, are found now in the decrees of the Council.

3. *A new spirit has been brought to life.* The letter can remain dead. Discussion can run out, decrees can be watered down and forgotten. It is decisive whether a new spirit has quickened the letter. It is indisputable that a new spirit—a spirit of renewal and reform, of ecumenical understanding and of dialogue with the modern world—has taken hold of the bishops and theologians of the Council and, together with them, the whole Catholic Church. This spirit is so powerful that the decrees are, basically, always limping along behind that which has already been brought to life in the Church through it. The knowledgeable interpretation of the decrees, accordingly, will not be snagged by the terms of the decree, which are often the result of a compromise, but—plainly in contrast to earlier versions of the same decree —will look to the underlying spirit of renewal and reform which is decisive for the future.

4. *Substantial positive results have been achieved.* When one brings up to date the expectations which he held before the beginning of the Council and which have been described by many as excessive, he can conclude that the Council has not done badly up until now, but rather well. The reform of the liturgy alone, which was decided upon at the end of the second session and which will prevail in the Church against all delaying tactics, would have made a Council worthwhile! And in the third session another three important constitutions were ratified; the constitutions on the Church, on ecumenism and on the Eastern churches. Whatever was not finally ratified in this session can be ratified in the fourth or fifth session. Certainly a great deal is unsatisfactory and

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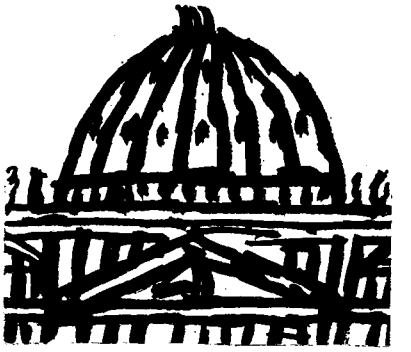
nothing of that which is put forward at the beginning of this report should, through subsequent reflection, be withdrawn. Everyone of these documents contains, however, innumerable openings and initiatives which open new ways and a new future. That can be briefly illustrated by a simple enumeration of a few key words of the constitution "On Ecumenism": blame on both sides for schism, asking to be pardoned by the other Christians; the Catholic Church as a church of sinners needs constant reform not only in practical church life, but also in doctrine; the Gospel as norm for renewal; non-Catholic Christian communities are also called "churches" or "ecclesiastical communities"; the necessity of an ecumenical attitude, improvement of the knowledge of one another on both sides, dialogue, recognition of the good existing among the others, learning from the others, cooperation in all areas, common prayer of the separated Christians.

The Reversal

It has always been made clear in innumerable press reports that the Roman Curia or, rather, certain powerful circles of the Curia are the actual center of the resistance to a renewal of the Catholic Church and an encounter with the other Christians and the modern world. This has always been the reason for much of the skepticism in regard to the Council. In this regard it needs to be repeated with emphasis: the opposition is only secondarily an opposition between a progressive majority of the Council and a conservative minority. The opposition is primarily that between the progressive Council itself and the reactionary Curia. If only those bishops had a seat in Council who—as residential bishops or auxiliaries—have a diocese (i.e., the faithful) behind them, and were all of the Curia "honorary bishops," who have no more than a very powerful ecclesiastical bureaucracy behind them, excluded from the Council, from its direction and commissions, the reactionary minority—according to experience and the voting results in most cases so far—would have dwindled to a few outsiders with no influence.

Because the situation is, as a matter of fact, the opposite and the Curia controls—not completely, but to a very great extent—the conciliar apparatus and means of doing business, the painful incidents were able to take place which in the last two weeks of the third session have upset the Council and have been taken in the world at large as a reversal for the Council and the constructive goal set for it. Not the well-known obstructionism of the Curia was regarded as of primary importance, but the fact that the larger part of the bishops, theologians and non-Catholic observers had the fatal impression that the Pope—due to fear, theological uncertainty, concern for his immediate surroundings and Italian domestic policy, or whatever reasons—had put himself behind the obstructions and various maneuvers of the Curia. The development of the conciliar crisis does not have to be recited here in detail:

1. the intrigues against the statement on the Jews;
2. the commitment of the Pope to a missions schema which had been worked out completely under the supervision of the Roman congregation for missions and which was afterwards rejected by the Pope and a great majority of the bishops as thoroughly inadequate;
3. the "explanatory note" watering down the concept of collegiality, which was forced upon the Council without ever being submitted to a vote;
4. the last-minute changes ordered by the Pope in the schema "On Ecumenism," changes which were less friendly to non-Catholics and which had been given only nominal approval by the Secretariat for Unity;
5. the reference of the disputed questions of marriage morality and mixed marriages to the Pope, or rather to curial commissions;
6. the further postponement, pushed through on formal grounds in spite of a massive protest from well over a thousand bishops, of the statement on religious liberty, which has now been held back for three Council sessions and which is awaited by the entire world with impatience, a postponement which was approved by the Pope;
7. the promulgation of the misleading title *Mater Ecclesiae* against the expressed will of the Council majority, which will arouse in non-Catholic Christendom great indignation and grave doubts as to the genuinely ecumenical sympathies of the Pope;
8. the lack of support given to the Council by Paul VI, which was already evident by the middle of the second session, as well as the change of tone from his grand speech opening the second session.



Would it be wise, or honorable or useful in this situation, which has found a very critical response in the entire world press, if one kept silent within the Church concerning that with which all the newspapers are full: that the prestige—no, the credibility of the Pope has received a powerful blow which his reception in India, no matter how triumphal, cannot make up for, and that the confidence in the Pope, which, in the days of John XXIII, had reached a hitherto unknown height, appeared to many, both inside and outside the Catholic Church, to have sunk to zero? It would be too sad to report here all the bitter words and reactions which one heard from so many well-intentioned people while on a lecture tour around the world at the end of November and

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beginning of December, 1964. So great a number of newspaper articles and the much read book of Michael Serafian, *The Pilgrim*, cannot be refuted by a slipshod apologetic addressed to the critical point, but only by deeds, namely by deeds of Paul VI himself.

Certainly, everyone knows that the situation in the Curia and Council is complex and every deed or lack of deed on Paul VI's part can be interpreted on the most various grounds to be for or against either this or that. No one questions the Pope's good will. One hopes, however, both inside and outside the Church, for a rapid fulfillment of that which the Pope himself has solemnly promised to the Church and the world: a serious, radical, reform of the Roman Curia, including structures as well as persons. To put it concretely:

1. Internationalization of the Roman Curia;
2. The creation of an episcopal senate, placed over the Curia, convening periodically in Rome, which works out, together with the Pope, the decisive directives for the guidance of the Church;
3. Decentralization of the power of the Curia in relation to the Bishops' Conferences.

The Council not only stands completely behind this program; it has laid the groundwork for it, especially in the schema on "Pastoral Concern of the Bishops," which, contrary to expectations, could not be promulgated. In any case, there is widespread fear among the bishops that the decisions in question will remain as dead letters in that the Pope, as well as the Council, was only partially successful in pushing them through even during the session, and in that the efforts of the Curia are well-known; namely, on the one hand, to interpret that which had already been decided in a minimalistic way and to limit its implementation as far as possible, and, on the other hand, to reconquer the old positions quickly and decisively in accordance with the saying which is well-known in Rome, "The councils pass away, the popes pass away, but the Curia Romana goes on forever!" Will it be possible to limit this bureaucratic apparatus with its wealth of traditions and lists, which is not especially well-disposed, for various reasons, to the present Pope as well as the Council, to those functions proper to it in its service of the Church, in order that, someday, for the Catholic Church, the Roman Empire will become a Catholic commonwealth?

Everything will depend upon whether the indisputable reversal of the Council and the loss of confidence in the Pope will be compensated for by the courageous, energetic and resolute action of the bishops together with the Pope, action which will not shrink from exerting legitimate pressure in those places where only pressure can help effectively! Even a few changes of personnel in the Curia and Council could be a sign to the Church and the world that a small power group will not succeed in dominating Council and Pope, a group which, although certainly in good faith, is unfortunately backward looking, ghetto-bound and unecumenical, both traditionalist and nationalist in its thinking, which identifies itself with "the Church" and would "excommunicate" everyone who thinks otherwise. The fourth session will show whether the Council, which has won so many battles, will also win the war in the end. There are still enough important themes remaining in the Council's order of business: renewed discussion of the schema "The Church in the Modern World," religious liberty, the missions, the priests; further, the votes on the schemata on Revelation and on the lay apostolate as well as votes relative to the improvement of the schemata on the pastoral concern of the bishops, the religious, the seminaries, the Christian training of children, the relationship of the Church to the Jews and

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OTHER VIEWS

"There is every reason to believe that the mood of the third session of the Vatican Council will carry over to the fourth session. In any case, it is too late now for any permanent reversal or return to the pre-Council Church. Too much has been said on the Council floor by the Church's highest spokesmen. Their consensus, which individually even they probably did not suspect was their true belief until they came together, is now too obvious for serious challenge."

JOHN COGLEY

"[Pope Paul] possesses a gift for symbolic action. Last year's kiss for Athenagoras; two bows to the Protestant observers as he passed their box at St. Peter's; an evening of Shakespeare; a crown donated for the poor; a trip to Bombay—more such signs will be coming—these have been his ways of asserting himself, declaring his independence of the intransigents and manifesting his faith in the evangel's momentum . . . if he wants to keep alive any part of the program of aggiornamento *and reform he will have to add to these creative symbolic actions a practice of listening to those who are far from him as well as to those who are near him, to those who contend for collegiality as well as to those who contend for papal primacy. No one knows whether he will. That is why there is suspense in the dragged-out story of Vatican II . . ."*

MARTIN E. MARTY

"It should go without saying that . . . the Roman Catholic Church has mounted a tiger, equally dangerous to ride or dismount from. It may also be expected that conservative reactions of various kinds will brake the surge of the progressive advance. It may very well be that Pope Paul himself will take the lead in balancing the polar tensions between papal primacy and episcopal collegiality. But the spirit of aggiornamento *has been let loose in the world, and it will not be readily suppressed."*

ALBERT C. OUTLER

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the non-Christian religions. Whether the Council can be completed with the fourth session is questionable. After the third session, many a bishop, asked whether he considered three more Council sessions or an earnest reform of the Curia (episcopal senate, internationalization, decentralization) to be more important, would name the reform of the Curia, without any hesitation.

A Standstill Is No Longer Possible

The movements which have been released by the Council in the Catholic Church have reached such a depth and breadth that they will follow their own inherent legitimacy. Every impulse releases other impulses. Every movement in a sector of the Church's life means indirectly a movement in some other sector. It cannot be anticipated what will follow one from the other. Each act of reform has its own consequences. Through the Council, the Catholic Church has entered into a hopeful transitional phase full of new life and unforeseen movements, so that the problem of order and obedience has been made remarkable in a new way for both laity and clergy: What should be thought of the pastor or assistant or layman who is more obedient to the impulses of the Council than, perhaps, his own bishop? Obedience—vis à vis the will of God!—is to be expected of everyone in the Church. And the greater the responsibility the greater the obligation to obedience.

At a time when so much has happily been set in motion in the Church, it is precisely the cleric who puts himself resolutely and courageously in the forefront, and who is not especially content to function as the brake, who provides best for order in freedom in his own province. That is the great hope of the Council: The Council does not stand alone, it has the entire Church behind it and it will be borne by the entire Church. This Church, which is itself greater and stronger than the Council, wants to go further and will go further. Even if the movements which have been set free in the Catholic Church by John XXIII and the Council should be artificially braked, they would not permit themselves to be stopped. This would lead, however, to the most highly dangerous tensions, concerning which one can only give warning at this point, and to an extremely serious crisis of confidence in regard to the ecclesiastical office, which will not result in a new schism (no one today would find that worth the trouble), but rather in a further quiet exodus from the Church on the part of so many for whom the Council has rekindled a new hope for a renewed Church and a unified Christendom. And who should like to take upon himself the responsibility for that?

Is it necessary, after all that has been said, to explain why this article was given the title, "The Council—End or Beginning?"? Four hundred years ago, the small and outwardly unpretentious Council of Trent could introduce —with its limited means and with its often more negative and restorative objectives—an entirely new epoch of church history in spite of indescribable difficulties. Should not the Second Vatican Council, in spite of all the indisputable difficulties, but with completely different means and possibilities and completely different positive and constructive objectives, have the power to do this just as well—even much better? The post-tridentine epoch of the Counter Reformation has finally ended for the Catholic Church. The hitherto unfulfilled reform of the Roman Curia may not be used as the basis of an excuse to put off *the manifold necessary renewal at every level of the parishes, dioceses and ecclesiastical offices:* Concrete tasks are not lacking even outside of Rome! It is, at the same time, both a force and a task, a hope and a challenge, when we say: the Council—not the end, but the beginning!

—Translated by H. R. Bronk, Tübingen University

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SISTER MAURA CHRISTINE KROPP, S.N.D.

A CREDO OF THREE ARTICLES

The giving way of expectation to
  History's encounter
Happened.
Do not ask me now to don
Prophet's purple or Magi's splendor.

Yet, for all that, I have known
Anticipation violet and violent
And silent finding.
And still I meet the persistent dark.
I have known the living God's indwelling;
I await the Pantocrator yet to come.

NANCY WARD

SAINTE THERESE AND THE DART OF FIRE

The dart of fire came to the young nun
Beginning the stations of the cross, strong
Enough to imprint what her faith had won,
The love of God. And in what seemed a long

Moment she felt the holiness increase
Until she loved it in the one presence
It indicated. All became like peace.
An injury no higher than the sense

That she had been wounded could only mean
That she felt that if the dart of fire
Stayed her soul would have left her body, clean
With the desire for heaven. Shyer

Only than the awareness of the flame
Itself, she thought that the love now so clear
In the light of one day was hers, the same
As ever but more vehement, and near.

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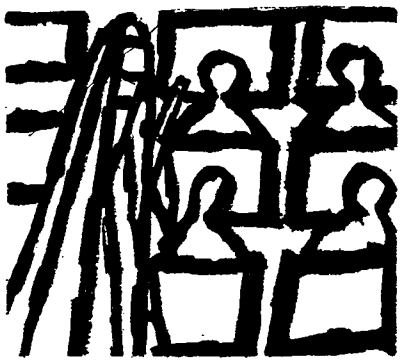

THE JOHNSON EDUCATION BILL

Trying for what is possible

WILLIAM B. BALL

President Johnson's January 12th education message to the Congress began with quotation of part of a sentence from the Northwest Ordinance of 1787: " . . . schools and the means of education shall forever be encouraged." Omitted was the preceding part of that famous sentence: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, . . ." The omission is not significant, but it serves in a way to point up what, to administrators of one-sixth of the nation's grade and high schools, is the $64 question in the legislation which the President then proposed: Is there a meaningful inclusion of church-related education?

Answers are coming thick and fast, and the spectrum of the reaction is very broad indeed. Ultra-separationists, not quite talked out on the evils of the Johnson anti-poverty program, have found fresh wind with which to assail the assumed laminating of church and state in the education bill. At the opposite pole, those who see equity of treatment of church-related education solely in parity of treatment with public education, are describing the bill as "peanuts" and a "political gesture"—in spite of its use of the magical words, "all" children, "nonpublic" schools and "nonprofit" agencies, in describing beneficiaries of the proposal. While all comment acknowledges that the thrust of the provisions in which the magical words are found is aimed at breaking the church-state deadlock in federal aid, little comment has attempted to evaluate the Administration proposal in terms of what is really in it for church-related education.

This is for good reason. If all that supporters of the parochial schools sought were recognition of child and parental rights and of the fact that these schools, too, make an educational contribution, then the question would be answered: the bill is an historic "first" in providing such recognition, at least by a tip of the hat. Though they may delight in the gesture, however, supporters of church schools obviously want more: substantial financial assistance, useful forms of aid, and a position in the initial program which admits of growth for the future. But a reading of the proposed "Elementary and Secondary Education Act of 1965" (the Administration bill) permits no dollar amount answer respecting financial assistance, no clear picture of the usefulness of the forms of aid it contains and no certain conclusions respecting growth possibilities in the aid it does extend.

Partly, this lack is due to looseness of language. Here redrafting can assure that the bill effectively delivers all that it is thought to intend. In the main, however, question marks are raised by the bill not on account of technicalities in wording but due to the concepts by which it seeks to cut nonpublic education in. These concepts are as elastic as they are varied and seem to add up to neither a virtual shutout nor an evident bonanza for the church-related effort. President Johnson's bill can probably best be dubbed "a proposal of possibilities."

Provisions

The Administration has written its bill around three main ideas: poverty, community effort and educational experimentation. Of its total price tag of $1,255,000,000, $1 billion would be devoted, under Title I of the bill, to financial assistance for the education of children of low-income families. Title II, at a cost of $100 million, authorizes grants for

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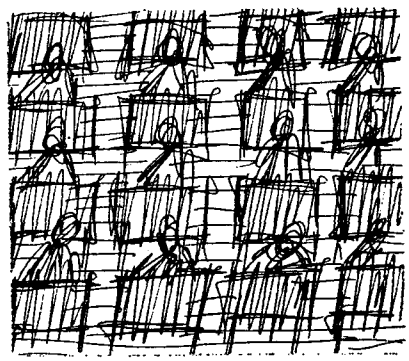
acquisition of library resources and instructional materials to children and teachers. Title III provides for grants (up to a total of $100 million) for an almost limitless range of projects under a general heading of "supplementary educational centers and services." Finally, there are provisions for support of research in the field of education and for grants to strengthen state departments of education. It is Titles I, II and III in which supporters of the church schools are chiefly interested.

Asserting in his message to the Congress that "the tap root of poverty is ignorance," and noting the high percentage of drop-outs among children from poverty neighborhoods, President Johnson called for action to assist states and localities "in bringing the full benefits of education to children of low-income families." Title I provides for grants to local public educational agencies for programs and projects (including construction) designed to meet the needs of educationally deprived children in school attendance areas having high concentrations of children of low-income families. As one of the conditions for receiving a grant, the local public educational agency would be required to show that it has made provision for those educationally deprived children in the school district who attend nonpublic schools. The provision to be made is for "special educational services and arrangements (such as dual enrollment, educational radio and television, and mobile educational services) in which children can participate without full-time public school attendance."

Shared Time

So far as nonpublic school children are concerned, the shared time (dual enrollment) feature is evidently the principal benefit of Title I. Shared time is at once the most promising and the least promising of accommodations to church-related education under current discussion. It is promising as an area of compromise of church-state problems related to government aid to education. The United Presbyterian Church in the U.S.A. has spoken in favor of the shared time principle. The American Civil Liberties Union has (with many qualifications) pronounced it constitutional. But others see shared time as posing dangers to public education (see John G. Deedy, Jr., COMMONWEAL, Jan. 31, 1964), or as doing more harm than good to parochial school education (e.g., the Citizens for Educational Freedom statement of August 18, 1962).

Shared time has such built-in difficulties as relative location of nonpublic to public school, transportation, scheduling, and (usually) geographical limitations to the school district. Understandably, so far as some of these difficulties are concerned, they are not relieved by the Administration bill's provisions. But as a form of aid to education on a nationwide scale, the shared time feature of the bill may pose one especially marked difficulty: shared time has been ruled to violate the constitutions of a number of states, has been limited in scope by attorney generals' rulings on constitutions of a number of others (and has not been ruled upon at all in a majority of states). This state constitutional difficulty is significant since, although federal funding under the bill would go to support shared time, state funding, facilities, properties, and administration could (and doubtless in many instances, would) be involved.



Although Title I conditions its financial assistance to a state upon the state's coming up with a plan which shows that, among other things, part of the money would be used in support of shared time and like benefits to nonpublic school children, it may be doubted that the condition could be legally insisted upon where to comply with it would necessitate a state's violating its own constitution. Of course, if the condition could be insisted upon, then such state would lose the entire Title I program, shared time included. A further possible limitation upon the benefit to be derived by nonpublic school children from the shared time feature of Title I pertains to construction. There is no requirement that a public education agency of a state engage in any construction in order to implement shared time, and indeed it is provided that a state would have to show that any building project which it undertook under Title I would not be inconsistent with overall state plans for construction of school facilities.

Properly, Title I may be said to provide "categorical" aid, but the category (public school districts having concentrations of children from low-income families as defined in the bill) is very large. This, taken in conjunction with the fact that the purposes for which the money can be spent (salaries, construction and whatever else may improve education in these districts) are of extremely broad latitude, means that Title I approaches being a vehicle for *general* aid to public education—aid which can be augmented in future years.

Having seen limitations upon the benefit to nonpublic school children under Title I, it is also clear that in states where the shared time feature could be availed of, Title I assistance would provide a strong stimulus to cooperative relationships between the public and nonpublic schools which could be of significant benefit to children in the latter and to the community. The shared time concept, moreover, would likely become more securely established as an educational arrangement in the United States. These, at least, are possibilities (and not assurances) which the first part of the Johnson education package proffers. Not to be

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lost sight of, as Title I comes to be evaluated from the point of view of its possibilities for nonpublic school children, will be the need to estimate its potential for good so far as all the needy children of our "other America" are concerned, particularly Negro children who are concentrated practically nowhere else *except* in our poverty-impacted areas.

Titles II and III

The intriguing element of "possibilities" in the Administration bill is further emphasized in Titles II and III. While less imposing authorizations ($100 million) are proposed for each of these initially, the amounts and scope of projects under each title can be expanded in succeeding years.

Title II's grants for acquisition of school library resources and instructional materials can prove a substantial aid to nonpublic school children. Here, state constitutional or statutory bars to the furnishing of such items to children in nonpublic or sectarian schools are bypassed by a legal mechanism providing an alternative route for such provision. Some Catholic spokesmen on the federal aid issue have expressed reluctance over the possibility of there being any governmental control which would follow governmental expenditures in support of education in nonpublic schools. This position is of course incorrect: the public has the right to insure that its moneys are expended for public purposes —in other words, to exert controls over the use of its money. The controls, however, must be reasonable. Title II, as drawn, appears to go beyond reasonableness in its requirement not only that the state educational agency be given a power of approval over instructional materials to be used in nonpublic schools (which requirement would be appropriate) but that the materials approved be such that they are actually for use in the public schools. This feature of the bill will doubtless spark considerable discussion.

Title III, which appears immensely important from the point of view of expansion in the future, proposes a host of programs; projects for development of supplementary and "enrichment" educational programs, programs of remedial instruction, comprehensive guidance and other "anti-drop-out" measures; the development of exemplary educational programs (including dual enrollment); specialized instruction in advanced science, foreign languages and other academic subjects not taught in local schools or better taught on a centralized basis. Title III, with its evident challenges to inventiveness and imagination, provides for direct grants not only to public agencies but to nonprofit private agencies or organizations where there is "representation of, or participation by" a local public education agency in the program for which support is sought. Again, vistas of possibilities for church-related education open up—possibilities and not assurances.

Additional Conclusions

At this point in the development of the Johnson education legislation, only a few additional conclusions may be hazarded, and these rather tentatively. First, the bill, if enacted, would represent a turning point in the role of the federal government in education. Its closeness to being a "general" aid bill has been noted. It is true that the bill is designed to continue to recognize the states as the principal educational, administrative and planning agencies and, indeed, it contains a specific prohibition against federal control of education. Yet it is quite possible (some will say inevitable) that once such major federal aid to education is established, local controls will perforce diminish and federal controls gradually emerge.

Second, enactment of the bill might entail a setback to endeavors to enact such other forms of aid to church-related education as voucher or tax credit plans. Enactment of the Johnson bill would certainly set a pattern, if not "the" pattern, for federal aid in the future.

Third, the bill, if enacted in its present form, will enjoin upon public and nonpublic educational agencies the necessity of much consultation and cooperative effort. So far as Catholic educational interests are concerned, this brings into scope possibilities of a realization of the "partnership" between private and public education for which some Catholic educational leaders have so often called. This, in turn, harbors the further possibility of getting the country on the track of solving its Number One church-state problem.

The mauling of many pressures may change the content of the Johnson proposal in the upcoming months, and if the legislation comes, litigation will not be far behind. As national debate over the measure begins, the bird is plainly not in hand for anyone, but the fat for all concerned is most certainly in the fire. Those seeking aid for Catholic education need no longer, with the vague optimism of Mr. Micawber, hope for "something to turn up." Something *has* turned up, but what it practically means to the huge church-related educational effort is not entirely clear in Mr. Johnson's interesting proposal of possibilities.

SISTER M. EMMANUEL, C.S.J.

CONVENT CANTICLE

I have dwelt in chancels of the Logos
longer than in the village of tongued bells,
and listened to wisdom of harmonies
arching morning to matins above walls
windowed with motifs of psalmody.
I have felt the syncopated stresses
of living unravel through the transepts,
the cadence of hands and souls uplifted
to contrapuntal movements of the mind.
I have heard the music of hymned being,
and rejoiced in the glad diminuendo
and crescendo of its madrigal.

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New status for the Church

INDIA AFTER THE POPE

BEDE GRIFFITHS

When one tries to estimate the impact of the Congress in Bombay, and especially the presence of the Pope, on India as a whole, one must first of all keep in mind the actual position of the Church in India. In the first place, the Church in India is a very small minority. There are said to be about 11 million Christians in India and of these rather more than half are Catholics. Christians as a whole represent about 2.8 percent of the population and Catholics therefore only a little more than one percent. When we consider that the Church has been in India for over fifteen hundred years, and that there has been a concentrated missionary effort for the last three hundred years, these facts are in themselves revealing. But we have to add to this that the Church is largely concentrated in a few small areas. It forms a kind of coastal fringe beginning with Bombay, with over 300,000 Catholics, on through Goa with over 200,000, down to Kerala, the home of the Syrian Christians, which is numerically the stronghold of the Church in India with more than 2½ million Catholics and 1½ million other Christians. From Kerala up to Madras there is another strong concentration of Catholics, extending this time far into the interior of Madras State. Calcutta has over 300,000, and among the tribal peoples in Madhya, Pradesh there are over 400,000 Catholics, all of them converted in recent years, but for the rest there are a few thousand Catholics scattered over the north among the tens of millions of Hindus.

We should think therefore of Catholics as a small minority, living mainly along the coast. It was to these coastal regions that the European traders first came and the Church appears therefore as the product of European colonization. This is especially true of Bombay and Goa, where the Portuguese first established the Church in the sixteenth century, and where the policy from the beginning was to make converts become as European as possible, even down to giving them Portuguese names. These names survive to the present day—Cardinal Gracias himself is a good example—and are one of the marks of the Church in a great part of north India.

In the south it is somewhat different. Kerala stands out, as has been said, as the home of the Syrian Christians, who claim to have been converted by the apostle St. Thomas, and have certainly been there since the 4th century. They are socially well integrated, and were, in fact, able to survive largely by becoming a kind of caste among the Hindus, but in modern times their formation has been largely in the hands of the Carmelites and does not differ much from that in Italy or Ireland. The Tamil Nad, homeland of the Tamils, is particularly interesting, as it was here that DeNobili tried his method of evangelization, by living as a Sannyasi, studying the Hindu classics and living in all externals like a Hindu. Here again one finds a social integration and perhaps more of a genuine Indian Catholicism than in most parts of India.

DOM BEDE GRIFFITHS, O.S.B., *who has established a small contemplative community in Kerala, India, is the author of* The Golden String.

Toward "Indianization"

Thus the Church appears in India as a minority of Western origin and largely Western in its habits of life and thought. Yet one must admit that especially since independence there has been a very considerable degree of "Indianization." The number of Indian bishops has increased, for instance, from 20 in 1947 to 46 in 1961, and the number of priests and religious has grown in proportion. In fact, it can be said that the Catholic Church is accepted now as an Indian minority religion. It takes its place with the Muslims, who number 41 million and such groups as the Parsees, who though few in number are wealthy and influential, and are now an essential element in the pattern of Indian religion.

This was, perhaps, one of the most significant effects of the Congress in Bombay. The official welcome which was given to the Pope by the President and the Vice-President, marked the status which the Church now enjoys in India. India is committed to a secular state and to religious pluralism. The Bombay Congress was a kind of official endorsement of this. The Church appeared as one of the many forms of religion in India which is fully accepted. The agitation on the part of the Hindu Mahasabha and Jan Sangh, the extremist groups which would like to see a Hindu India, only resulted in showing how firmly the government and the people as a whole are committed to religious pluralism and toleration.

But one must not exaggerate the significance of this. Though the Mahasabha and the Jan Sangh are minority movements among Hindus, and few would support their policy out and out, yet they voice a feeling which is very widespread. Very few Hindus look with favor on con-

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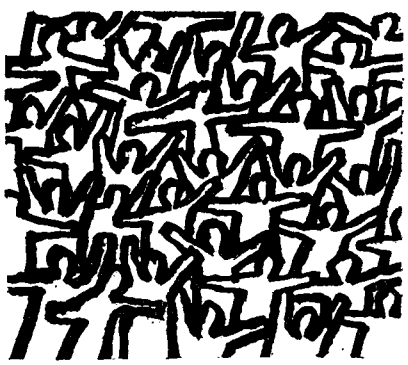
versions to Christianity and there is undoubtedly a certain resentment against any missionary effort. The reasons for this are complex. In the first place most Hindus think all religions are basically the same; they are simply different ways of approach to the one goal adapted to different people and different climes. They can see no reason why anyone should wish to be converted from Hinduism, the native religion of India, to Christianity, which they regard as essentially a Western form. This brings out the deeper element in the opposition to conversion. To become a Christian is not merely to change one's religion; it is in most cases to change one's culture. It frequently appears as a rejection of Indian culture and a betrayal of one's national heritage.



Years ago Mahatma Gandhi wrote: "When I was a youth I remember a Hindu having become a convert to Christianity. The whole town understood that the initiation took the shape of this well-bred Hindu partaking of beef and brandy in the name of Jesus Christ and discarding his national costume." Things are not as bad now, yet it is here that the real crux of the matter remains. Christianity is still felt as an alien cultural force. It may be respected as a minority but it remains an alien culture and conversion is still with some reason felt as a rejection of Indian culture. Thus our colleges and schools are greatly respected throughout India and leading Hindus from the President downwards will send their sons and daughters to them, but simply because they give a good modern education and a certain moral discipline, which Hindus value very much. But in all these schools and colleges scarcely one Hindu ever converts to Christianity. He keeps his Hindu culture (even though he may not practice his religion) and merely takes what he wants from the West. In the same way, the numerous Catholic hospitals and dispensaries and orphanages are widely appreciated, because they bring the techniques of modern medicine to India and are often more efficient than those run by the government, but again the Church appears as a product of Western civilization and little more.

How far has the Congress at Bombay been able to change this image of the Church as a Western organization? It is difficult to say. Certainly the Pope impressed everyone as a "man of God." Hindus are very sensitive to a spiritual personality and there is no doubt that this is how the Pope appeared to them. Again the Pope went out of his way to speak to India as a whole, to show his respect for Indian tradition, quoting from the Upanishads and from Rabindranath Tagore, and speaking of the desire of the Church to draw near to people of other religions and to work together with them for the betterment of the world. His concern for the poor and the problems of food and health also made a good impression. These approaches were reflected in the Congress itself with the Food and Health Seminar and also a theological seminar on the relation of Christianity to other religions. Thus the way has been opened to a new approach, and the new secretariat for non-Christian religions provides the means for following this up.

Yet we have still a long way to go. The use of the vernacular in the liturgy has broken down one great barrier and brought Indian languages and one may hope also Indian music into the Church, but the great obstacle remains the theological training of the priests. As long as this is done in Latin (so that Indian boys who have already spent several years learning English have then to spend several more years learning Latin) and the course is in all essentials exactly the same as that given in a European or American seminary, the hope of any serious cultural change in the Church is small. It is this above all that cuts off the Indian priest from his Hindu brothers and makes him a stranger in his own land. Meanwhile all the riches of Indian tradition, both Buddhist and Hindu, in art and philosophy, in theology and spiritual life, remain untouched and ignored. The Bombay Congress may have pointed the Church on the way it has to follow, but one may fear that it will take several generations before there is any deep and serious assimilation of Indian culture and philosophy which will allow the Church to take root in Indian soil and Christ to become incarnate in India as a whole.

JOHN KNOEPFLE

MOTHER OF THE HERO

Where they found
his gravestone,
generals exhumed him.

She could not,
wondering,
takes his bones in her lap,

or bundle
the white sticks
in her silk bandana,

or hide them
among spruce
in a secret valley.

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LIQUOR IS QUICKER

THE SCREEN

Since I could find practically nothing to recommend in the feckless "Goodbye, Charlie" (for which George Axelrod wrote the original stage play but not the movie), I approached the new film, "How To Murder Your Wife," (written *and* produced by Axelrod) with some reluctance. Perhaps that is why I was surprised and tolerably pleased at the new comedy. It is no great shakes as a movie. The Axelrod script is too talky; its use of profanity in the dialogue is entirely unnecessary; and the plot, in which Jack Lemmon as a fortyish confirmed bachelor goes to another fellow's bachelor dinner and wakes up the next morning to find himself married to the girl who popped out of the cake, is rather thin. But the film, which is another member of the how-naughty-can-we-get-in-the-movies school, is not too naughty; and it has many bright touches and enough truth in its thesis to make one wish the whole comedy were as good as its best parts.

When Jack, a well-to-do and highly successful comic-strip artist, discovers himself married to this green-eyed blond, Italian model who can't even speak English, he immediately calls his lawyer to arrange for a divorce. But the girl, played by a stunning newcomer, Virna Lisi, who is a welcome addition to any movie, insists that there is no divorce in Italy. Furthermore she is very much in love with Jack already. And, furthermore, although all this takes place in New York City, Jack's lawyer, who thinks Jack ought to be married anyway, says there are no grounds for divorce. So the rest of the picture is mainly concerned with the inconveniences (and some of the pleasures) of having a wife around the house.

"How To Murder" gets rather silly at times, and Richard Quine, who directed his cast well, is hard put to keep the action moving through the talky episodes. Axelrod gave his film a good production with handsome color photography of New York and Jack's attractive house. The cast is fine throughout, but two of its members steal top comedy honors: Eddie Mayehoff as Jack's henpecked lawyer, and Terry-Thomas as Jack's determinedly wife-free valet. I suspect that men, more than women, will be drawn to "How To Murder Your Wife" and be in agreement with its theme: "For too long the American male has permitted himself to be bullied, coddled, mothered and treated by the female of the species as if he were totally feeble-minded."

A more typical example of how-naughty-in-movies school is "Sex and the Single Girl" which has little to do with the book of the same name by Helen Gurley Brown except that it has a great deal to say about sex and it used the name of the book as its title and the name of the author for its leading character. In the film, Dr. Brown (Natalie Wood) is head research psychologist at the International Institute of Advanced Marital and Pre-Marital Studies; and she has written a best-seller called *Sex and the Single Girl*. Much to her annoyance, Tony Curtis, as a writer for a scandal magazine, has accused her of being a fraud and 23-year-old virgin. So most of the movie is taken up with Tony and Natalie pursuing each other in one way or the other. But the film tries so hard to be shocking about promiscuity that it isn't shocking at all, but just a limp, off-color joke. Lauren Bacall and Henry Fonda, as Tony's neighbors always bickering after ten years of married life, try to help the picture along, but really nothing can rescue "S. and the S.G." not even the efforts of director Richard Quine (who seems to be specializing these days in this type of film) to enliven the whole thing by throwing the entire cast (which also includes Mel Ferrer, Larry Storch, and Stubby Kaye) into a grand finale Mack Sennettorial kind of chase. It is indeed a mad, mad mad, mad world.

Also telling a story about a magazine writer and also trying to be mad is "Quick, Before It Melts." It also thinks pre-marital sex is a pretty cute joke; and it also falls flat on its face. The writer (Robert Morse) and his team-mate, a photographer (George Maharis) are sent by the magazine on a story to the Antarctica; but on the way, in New Zealand, they both fall for attractive girls who later arrive with a group of visiting women in the frozen wastes where Operation Deep Freeze is being conducted. None of the motivation of this plot makes much sense; and the comedy, like the direction by Delbert Mann, blows hot and cold and is rather pointless. I suppose none of this matters too much, except it seems a great shame for a good comedian like Robert Morse to be wasted this way and as he was in his last movie, "Honeymoon Hotel." Morse better be put in a good film soon—quick, before *he* melts! PHILIP T. HARTUNG

An Appeal: For a number of years Don Bosco technical schools have been teaching thousands of boys in India how to earn a living. They are learning carpentry, mechanics, tailoring, shoemaking, tilling the soil and breeding fowls and cattle. This is the work of the Salesian Fathers, whose founder dedicated himself to poor and abandoned youth. Because of their success, the government of neighboring Bhutan has now invited the Salesians to establish a similar school in their country and supplied a suitable site. It is the first time Bhutan has permitted Christian missionary work of any sort. If the invitation is to be accepted and the work carried out, considerable funds must be raised for the projected building, machinery and other equipment. After forty years in India, Father Aloysius Ravalico, S.D.B., has come to this country to obtain the necessary funds. Gifts may be sent for Father Ravalico to Salesian Missions, 148 Main St., New Rochelle, N.Y. or for forwarding to him from the COMMONWEAL *office.*

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BOOKS

Reflections on tunneling out of an antheap

The Holocaust Kingdom

ALEXANDER DONAT

Holt, Rinehart and Winston, $5.95

EDWARD T. GARGAN

In a letter to Harold Laski during the summer of 1921 Mr. Justice O. W. Holmes rejecting all "abstract philosophical talk" wrote, "And I don't believe in the infinite importance of man —I see no reason to believe that a shudder could go through the sky if the whole ant heap were kerosened. . . ." Holmes was not insensitive to human suffering, but he was intolerant of metaphysical arguments on the worth of humanity. Within a few years after Holmes' death in 1935 the Nazi state began the experiment of kerosening men as if they were members of an "ant heap." And since that experiment, philosophical discussion on the meaning of our humanity has acquired a new urgency and reality. Our philosophical discourse has desperately attempted to evoke a cosmic response to the horror when men are exterminated like squirming bugs.

Yet the violence and preparation for the further murdering of whole peoples continue. Our age has weathered the crisis in conscience that accompanied our first knowledge of Buchenwald, Auschwitz, Dachau, Ravensbrück. The literature on these camps has now become a genre, a problem in literary criticism. In the November 1964 issue of *Commentary,* A. Alvarez examining with great skill the "literature of the holocaust" observes of these books: "With rare exceptions, there are qualities that elude even the best, leaving them in some half-world of art." He urges that a more perfected creative literature must be fashioned out of the insanity and nihilism of the camps. How frustrating that the unmeasurable crimes and the suffering of the victims must submit to the limits and possibilities of art or be forgotten. Unless art keeps their memory, the tears and the trembling of all the children who walked to the terrible school of the gas chamber will be no part of our lives.

Alexander Donat's *The Holocaust Kingdom* is not a work of art. It is a direct and honest account of his, and his wife's and child's survival as subjects of the satanic Nazi dominion. Their story begins with the Nazi invasion of Poland and the systematic extermination of the Warsaw Ghetto. When the Third Reich collapsed Donat was released from Dachau and his wife Lena from Ravensbrück. Each feared the other dead. Separately they returned to Warsaw praying that they might miraculously be united and somehow find their son who had been entrusted to the protection of a Catholic family. They found one another in the rubble of the city and at Otwock their son safely hidden in an orphanage where he had childishly become Catholic and anti-Semitic.

Donat's memoir is characterized by anger, justice, love, courage. He is certain to be both praised and censured by those who shared his citizenship in Hell. He writes in sorrow of the initial reaction of the Jewish community to imprisonment in the Warsaw Ghetto: "We needed heroes and were left with mediocrities. To these the Nazis handed the tragic scepter of a spurious 'Jewish autonomy,' and these men were to lead us along the tortuous road to disaster." He describes with pride the final revolt of the Ghetto: "There is no precedent for the eventual uprising of the Warsaw Ghetto because it was undertaken solely for death with dignity, and without the slightest hope of victory in life."

The reviewer who approaches this story must wonder about the critical theory that governs the explication of this suffering and heroism. In all past history the witness to great acts of courage, to the heroic, could with decency applaud and reward the hero. There were on such occasions flags to be flown and compassionate words to be uttered. There are no banners to be waved for the survivors of "the holocaust kingdom." The words that will console them have not yet been spoken. Their kingdom is of this world, but beyond the compass of its understanding. Only a fool dares stand at the entrance to their company and say to them: "Yes, I see how it was, I share your terror, I welcome you back to the living." Those who conquered the agents of unending sin and iniquity cannot be met by babbling.

There is only one hope for those who read this book, that they may receive from it the will to life that it offers. This affirmation is paradoxically strongest during those moments when life itself has no meaning, is beyond absurdity, beyond madness. When one of the enslaved Jewish policemen came for Wlodek, the pre-kindergarten son of the Donats, his father asked his neighbor, now messenger of death: "How can you ask a father to hand over his own child? Aren't you human?" And to this the policeman replied. "What makes you think I'm human. Maybe I'm a wild beast. I have a wife and three children. If I don't deliver my five heads by 5 p.m. they'll take my children. Don't you see, I'm fighting for the life of my own kids, so don't give me that human being stuff."

Behaviorists may someday employ such incidents as evidence that our condition is analogous to that of insects. Yet at the point when the reader of this memoir is threatened with the annihilation of his reason the courage and love of Donat and his wife give us back the "human being stuff" that enables life on this strange planet to continue. Because of their lives we may yet escape the "ant heap," we may come "to believe in the infinite importance of man."

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Full Fathom Five

JOHN STEWART CARTER

Houghton, Mifflin, $4.95

THANE RITALIN

John Stewart Carter is a writer; and this is intended simply as a statement of literal fact, without qualifying adjectives. It may at first glance seem superfluous (subtle, silly, or sarcastic) to begin by declaring that the author of a novel is a writer; but then it is difficult to determine precisely what point, if any other, Mr. Carter is trying to make, in this Houghton Mifflin Prize-winning novel.

More than the story of a father's and a father-figure's dying, both viewed together with so much else through "a kind of moral kaleidoscope which, when it was tapped, sent prismatic chaos scurrying into non-progressive, geometric form," *Full Fathom Five* is the embarrassingly self-conscious record of a poet's struggles with the structure of a novel.

One is patient for a while with Mr. Carter's obsession with Henry ("Hank") James, whom he treats at one moment with reverence, at another with imitation, and at a third with scatology. One is patient also with his sophomoric name-dropping and allusions, suggestive of a final examination paper in a literature survey course, as if a roll call of Fitzgerald, Sartre, Joyce, Henry Adams, Carl Sandburg, Edith Wharton, Emerson, Veblen, Poe, Housman, Brecht, and others, will support the implication that Mr. Carter's anguished struggle with time and the printed page has resulted in a Joyce-Proust-James synthesis.

But after a dozen or so expressions such as "the way this story is written," "in the interest of achieving the well-made tale," "and I suppose I have to tell this," and "should I line that for you?" one greets with a nastily wry smile this sentence in his closing paragraph: "I need never have written a word."

If it weren't that Mr. Carter does have most of the tools necessary to success in the novelist's craft or art, those seven words might well serve as the book's definitive review. His dialogue, however, is alive, and on brilliant occasions more revelatory of character in the rapid exchange of brief sentences than longer descriptive passages could be, e.g., "Mrs. Scott, I love your husband." "Then surely you know he would want you to have dinner."

There are other scenes, particularly those lending themselves to the kind of writing which dangles perilously between purple prose and poetry, which suggest Mr. Carter's real potential. The pages devoted to Mrs. Jo Temple's reading from "Antony and Cleopatra," to Magda Feuer's performance upon the reopening of the Vienna *Staatsoper,* and to memories of a night at the El Dixie Cabins, reveal the passion, imagination, and the controlled, musical line of a good poet.

As Norman Mailer said of John Updike, Mr. Carter must "forget about style." He "does not know exactly what to do when action lapses, and so he cultivates his private vice, he *writes.*" Beyond that, Mr. Carter has "struggled the zig-zag ways of gossip, remembrance, dream" to tell the autobiographically flavored story of a doctor's son growing up in world of wealth and culture, where the two were often confused, but where codes of personal morality still had meaning and where, as Albert Jay Nock would have it, "taste" legislated. This final statement, that his purpose in *Full Fathom Five* is to "say that the fathering of sons is the lifelong business of man," is more portentous than the book warrants.

The Clown

HEINRICH BOLL

McGraw-Hill, $5

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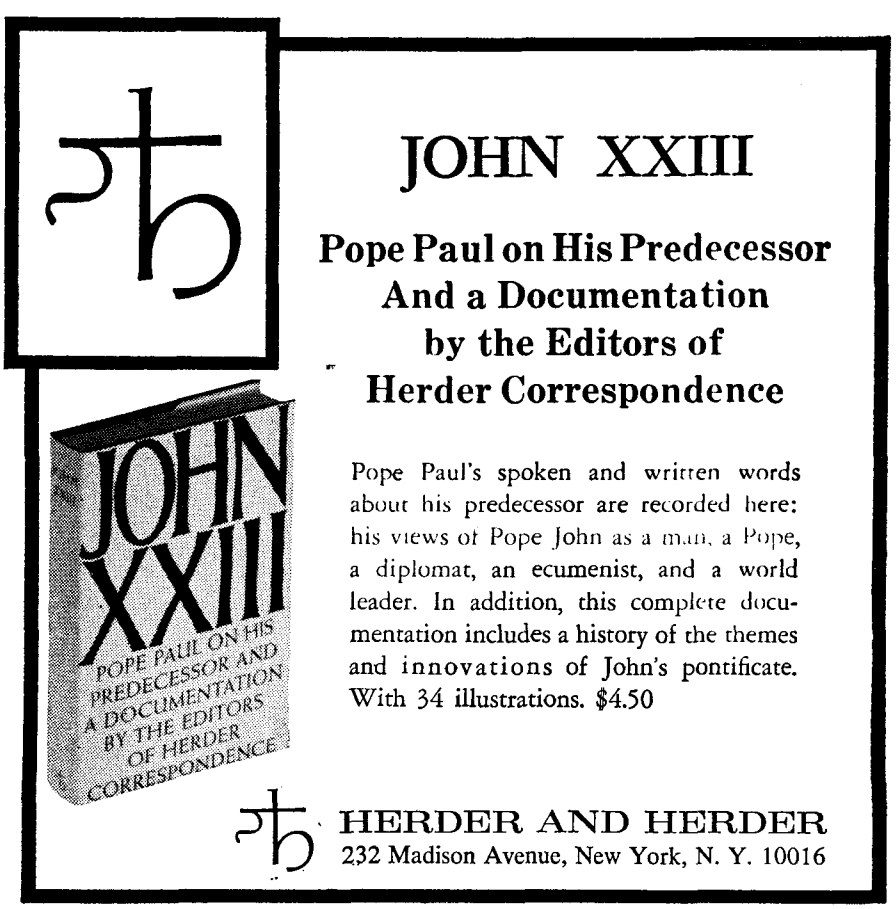
Here in America, Heinrich Böll is not often thought of as a Catholic writer. He is one of "the most interesting novelists of post-war Germany" (to quote the book-reviewer's friend, Virginia Kirkus) or "one of post-war Germany's best known and important nov-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elists and short-story writers" (as the jacket copy here will have it)—all a bit secular and very safe: attend the novelist of your choice, Heinrich Böll.

Even in Germany, he is not often claimed by the Catholic Intellectual Establishment. Other writers, such as Stefan Andres and Gertrud von le Fort have been so much safer, so much more predictable than this glowering eminence from Cologne. But Böll, quite unintimidated by this ambiguous neglect, clings to the naive notion that because he is Catholic and a writer, he is therefore a Catholic writer.

He must have written this book, *The Clown*, to prove it. It is perhaps the only *kind* of Catholic novel Böll could be expected to write. Here he describes the passion and agony of one Hans Schnier, a touring clown—agnostic and alienated, a victim of Catholic society. His link to that society was his wife-mistress, Marie. She has left him, seduced back to respectability by Züpfner, one of her Bonn Catholic friends who pitied her enough to save her from her seven years with Schnier.

This is the situation in which we find the clown at the book's beginning. He is alone and drunk, nursing a sore knee that he earned in a humiliating fall during his last performance. He struggles back to his home in Bonn, bent on causing as much trouble as he can for his family and for the Catholics who took it on themselves to save Marie from him. He ruminates, he remembers, he makes phone call after phone call, always bringing up the most embarrassing matters. He reminds his mother, who is president of the Executive Committee of the Societies for the Reconciliation of Racial Differences, of her own past political feelings by identifying himself on the phone as "a delegate of the Executive Committee of Jewish Yankees." When a priest boasts to him of a holiday spent shooting at a posh hunting lodge with the cream of Bonn society, Schnier asks innocently if it were not true that priests were, after all, forbidden to hunt.

The clown's difficulty is his memory—it is much too long. He remembers the fanaticism of his neighbors in 1945; he remembers popular opinions, pious boasts, and broken promises. Turning idly through the newspaper, Schnier sees that the Federal Cross of Merit is to be awarded to one Dr. Herbert Kalick. And again, he remembers: "Kalick was the boy who had denounced me for being a defeatist and who during the trial had insisted on being ruthless, ruthless. In those days he had the brilliant idea of mobilizing the orphanage for the final battle. I knew he had become a big shot. It said in the paper that he had been awarded the Federal Cross of Merit for 'his services in spreading democratic ideas among the young.'"

And so it goes. The clown talks on, giving witness against all Germany, against the rancor and hypocrisy to which, apparently, all but he are blind. But he is hardest of all on the Catholics; it is they, he feels, who are the most pretentious and hypocritical. For no matter how well-buttressed they may be by dogma and theology, says Böll's clown, they lack the fundamental virtue of charity. And is the testimony of this outsider valid? Böll makes it quite plain that he, at least, believes it to be so. In Schnier's behalf, he quotes Saint Paul: "To whom He was not spoken of, they shall see: and they that have not heard shall understand."

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REVIEWERS

EDWARD T. GARGAN *teaches history at Wesleyan University, Middletown, Conn.*

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CORRESPONDENCE

(Continued from page 627)

American Jew, nor American Judaism. He talks about these American Jewish tourists as being unwilling to settle in Israel because they have created little Israels in America—greatly helped by the gentile community. "They thus have the best of both worlds: they quiet their conscience by tithing to religion; and they retain the coveted symbol of United States citizenry."

He makes American Jews seem like hypocrites, whose consciences need quieting while retaining the coveted symbol of American citizenship. A difficult thought to follow or agree with. "The best of both worlds . . ." The Jewish and Gentile worlds? The American and Jewish worlds? What two worlds? And why would a Jew need to quiet his conscience to live as an American in the United States—if this is what Mr. Friedenberg implies.

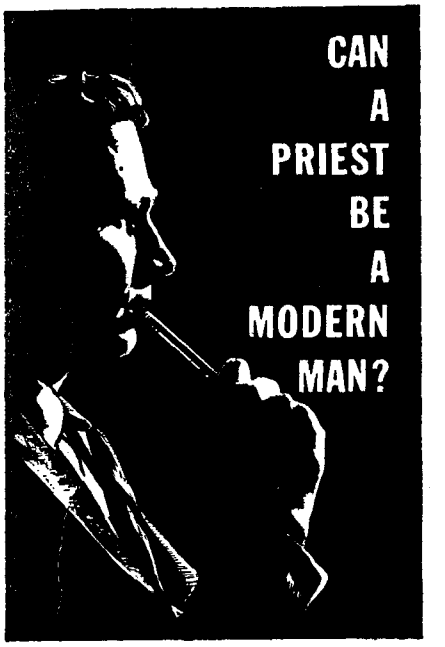
It almost seems as though Daniel Friedenberg is saying that every Jew belongs in Israel, and should live in Israel, and has no business living anywhere else except in Israel. Is this what he is saying? Is this why he says that "young American Jewry is to a very large extent lost; both for Israel and . . . for God?"

Mr. Friedenberg may play the Zionist with all the zeal and zealotry of many Zionists. But before he gets carried away beyond the point of no return, let him first learn something of Judaism, and secondly, of American Jews, and thirdly, of the United States as a homeland for all people.

No Jew, to be a good Jew, has to live in Israel any more than a Catholic has to live in Rome to be a good Catholic. Surely, every Jew would want to visit Israel, the land of his forebears, his ancestors, his ancient prophets, patriarchs and Kings. But his home, as a Jew, is where his heart is, and there also, will he find his God. . . .

LEON PAUL

(Mr. Paul is a convert from Judaism to Catholicism.)



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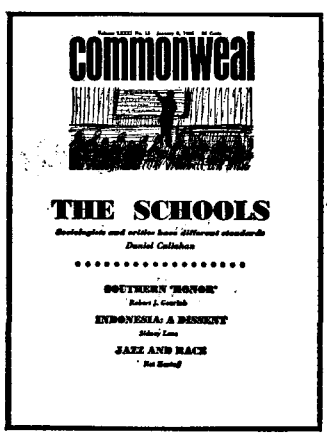

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